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# Model Lesson Plan

## Health Enhancement Traditional Games Grade 3

### Ring Games

#### Stage 1 Desired Results

#### Established Goals

*Health Enhancement Standard 7, Benchmark 4.3:* Experience enjoyment through physical activity.

*Essential Understandings 3:* The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history **beginning with their origins** which are as valid as written histories. These histories pre-date the “discovery” of North America.

#### Understandings

1. There were similar Indian games with different values for the outcomes of the games.

#### Essential Questions

1. What is the main idea of games of “ring and pin”?
2. How can the skill of “ring and pin” be used in the modern world?

#### *Students will be able to...*

1. Move through four stations of manual dexterity (eye-hand coordination) and learn concepts of tribal values and origination.

#### *Students will know...*

1. Four examples of “ring and pin” games. (Assiniboine, Sioux, Northern Cheyenne, and Zuni)
2. The values associated with playing “ring and pin” games.

#### Stage 2 Assessment Evidence

#### Performance Tasks

1. The student will practice each of the four games, rotating through stations.
2. The student will be able to explain the differences in rules.
3. The student will be able to tell what values “winning” meant in the historical playing of the games.

### Stage 3 Learning Plan

#### Teaching Area

(indoors or outdoors or in a gym) 50' x 50' for 24 students in pairs, six per station.

Station 1: Assiniboine "Ring & Pin" (Tashea)

Station 2: Sioux "Ring & Pin" (Tasiha unpi)

Station 3: Northern Cheyenne (love game)

Station 4: Zuni (Tsikonai ikoshnikia or ring play)

#### Equipment needed

Station 1: Three Assiniboine "Ring & Pins" called Tashea which are seven phalangeal bones, perforated and strung on a thong, with a bone needle at one end and a triangular piece of buckskin, perforated with holes, at the other end. (page 555, *Games of the North American Indians*, figure 737)

Station 2: Four Sioux "Ring & Pins" called Tasiha unpi which are six phalangeal bones of deer (figure 739), strung on a thong 11 inches in length, with a brass needle, 5" in length, attached at one end of the thong, and seven loops of variegated glass beads at the other end. The bones are fluted at the upper edge, except the one nearest the needle, which has small holes around the edge. (page 556, *Games of the North American Indians*, Culin).

Station 3: Four Northern Cheyenne "Ring the Sticks" called "love game." The sticks should be 26" to 28" long with a fake sinew string 28" long attached to the narrow end of the stick. A 2" to 3" willow ring is tied to the other end of the string.

Station 4: Four Zuni "ring play" sticks called "Tsikonai ikoshnikia" (page 561, *Games of the North American Indians*, figure 747). Ring wrapped with blue yarn, 2 1/2" in diameter, having three smaller rings, 1 1/2" diameter (red, green, & black) suspended from it, and attached to the end of a twig, 17" or 18" long, by a blue yarn cord.

#### Game Rules

Station 1: Assiniboine: "Tashea" (rules on page 555, *Games of the North American Indians*). "A game formerly much played by young men and women, and known as the courting game was played by the Assiniboine as the game of Tashea. The cup (toe bones of the deer, perforated) are swung forward and upward, the buckskin being held by the thumb and forefinger. As the cups descend the attempt is made to catch one or more of them on the end of the toe bones or into the perforations in the triangular piece of buckskin attached to the end of the cord beyond the last cup. The points played are generally 40 with the bones having a numerical value, beginning with the first bone, counting 1; the second, 2, the third, 3, the fourth, 4, the fifth, 5, the sixth, 6, and the last counted 40 (winning the game instantly). The small holes in the buckskin are worth 4 each, while the large hole (chaute, heart) has a value of 9." At the end of the game, it is important to thank each opponent with a handshake and a respectful nod of the head. The value expressed in this game is kindness and gratefulness for good competition and the fun of playing.

### *Health Enhancement Traditional Games Grade 3 Ring Games (continued)*

Station 2: Sioux: “Tasiha unpi” (rules on page 556, *Games of the North American Indians*). Most of the Sioux bands played a version of ring & pin using six phalangeal bones of a deer foot, strung on a thong 11” in length, with a brass needle, 5” in length, attached at one end of the thong, and seven loops of variegated glass beads at the other end. The bones are fluted at the upper edge, except the one nearest the needle, which has small holes around the edge. The strand is swung in the air, and the wire thrust into one of the bones, counting from 1 to 6 for the bones and 1 to 7 for the bead loops, as many loops as the pin hooks through. The total is added for the score of each player. The social skills encouraged in this game are the ability for honesty in keeping scores for other players and for apology if a wrong addition to a score is made. (“Wagering ones own goods was a part of the old time game; however, today it is played just for amusement, without any stakes.”)

Station 3. Northern Cheyenne: “Love Game.” Play starts with a ring on the floor or ground. Bringing the stick up, causing the ring to fly up in the air, then end point of the stick attempts to go through the ring. One point is given for each successful “stick through ring” out of ten tries. (“Northern Cheyenne young men used this game to show his favorite woman that he cared for her. If she accepted the game piece or played the game with him, it was an agreement for courting or betrothal.”) In modern times, this game is played for fun and to learn eye-hand coordination. The social skill of this game is good humor and “soft” fair teasing” (not to hurt feelings)

Station 4: Zuni “Tsikonai ikoshnikia” (page 561 *Games of the North American Indians*). Players take turns trying to “ring the stick” by getting points according to the end of the long stick passing through one of the four hoops. The large ring, called tsam-mo-so-na, blue, counts 4. One of the small rings, tied with a piece of red yarn and called shi-lo-wa, red, counts 1; another, tied with green, a-shai-na, counts 3, while the third small ring, which is plain black, quin-a, counts 2 points. There are four attempts for each player with the number of points added for each try. The players not attempting the game for that turn are to keep track of the points and (social skill) to offer encouragement or compliments.

### **Vocabulary**

**Wagering:** A promise to give something upon the outcome of an event.

**Courting:** To seek the love or marriage of an admired one.

**Forgiveness:** To pardon, or to stop being angry with, or giving up the desire to punish.

**Humor:** The ability to express what is funny.

**Fair teasing:** Free from meanness ... in good humor or good nature ... not mean.

### **Concepts**

(Pages 527-528, *Games of the North American Indians*) “These games are related to the “Hoop & Pole” (where a long arrow is thrown through a rolling hoop) games but are played in a more solitary form. A ring or target is attached to a thong or cord by means of which it is swung in the air, the object being to catch it upon a pin or dart fastened to the other end of the thong or to place the pin through a hoop or a hide piece that is full of small holes. Rings were used less frequently than bones and hides. In a Cree game, there is the flap alone, a disk of

### *Health Enhancement Traditional Games Grade 3 Ring Games (continued)*

stiff buckskin with 23 holes, similar to the concept of the netted hoop of hoop & pole games. In the Siouan games the flap is replaced with strings of glass beads, which count according to the number caught. A cedar-twig and moose hair target of Algonquian tribes is analogous to the archery target of the Crows and the Gros Ventres. Wire needles were used by the end of the 19<sup>th</sup> century in the Cheyenne, Oglala, and other Siouan tribes, but originally they were all of wood or bone.”

Some values like “wagering” or “gambling” have positive or negative values in different cultures. It means that “wagering” may not be “right” or “wrong” only “different” in other cultures.

Concept: Thanks, forgiveness, give-away, long nights.

### **Safety**

There should be concern for safe distances between all players.

### **Resources**

#### *Books*

Culin, Stewart. “Games of the North American Indians,” from the *“Twenty-Fourth Annual Report of the Bureau of American Ethnology, 1902-1903*, Washington, D.C.: Government Printing Office, 1907.

International Traditional Games Society. “Traditional Connections: Recovery of American Indian Games” (August, 2007)

#### *DVD*

Eagle Watch and International Traditional Games Society. “Recovery of American Indian Games” available from I.T.G.S., PO Box 406, East Glacier, MT, 59434. Information on: [www. Traditionalnativegames.org](http://www.Traditionalnativegames.org)

#### *Web sites*

International Traditional Games Society, <http://www.traditionalnativegames.org>

Montana Office of Public Instruction, “Indian Education for All”, [hppt://www.opi.mt.gov/IndianEd2/Index.html](http://www.opi.mt.gov/IndianEd2/Index.html)

Great Falls Public Schools: Indian Resource Library (books with games list), [www.gfps.k12.mt.us](http://www.gfps.k12.mt.us), click on departments, choose “Indian Ed Prog/library”